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education issue: the counter-culture, it just won't go away • schools where children learn • maple leaves among the ivy • race and I.Q.

the editors: the Senate and the Supreme Court

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NEWS & VIEWS

Welfare Employables

Defenders of welfare, declares Ronald Reagan, "say that welfare fraud amounts to only 1 or 2 percent. . . . The facts are that no one really knows. . . ." The *National Review*, citing Reagan, suggests that "we are beginning to get some indications' which "confirm Reagan's strong suspicion that fraud far exceeds that 1 or 2 percent." The *NR* then provides a perfect example of the statistical juggling (or is it only bungling?) which a recent *Commonweal* editorial deplored.

According to a new New York law, notes *NR*, "welfare recipients" must pick up their checks at the State Employment office where, possibly, they face job referrals. Triumphantly notes *NR*: "During July some 18 percent of welfare clients failed to pick up their checks."

Now what is left out here is that not *all* welfare recipients in New York are required to pick up their checks, but only the home-relief category from which possible employables are drawn. In New York City, the persons covered by that category make up about 11 percent of the total welfare population. The welfare agency here insists that 18 percent is the top figure for those not showing up; and assuming that *all* those not showing up have fraudulent claims (an extremely dubious assumption but worthy of Reagan or the *NR*), then 18 percent of 11 percent gives you a fraud level of just under 2 percent. Which is what welfare spokesmen are supposed to have said in the first place. Back to the drawing boards, Bill.

Actually, welfare fraud might very well be higher than 2 percent. One study of the New York City situation estimates that around 5 percent of the recipients were ineligible. *National Review* noted the study but didn't give its findings in percentages, which would have clashed with the editorial's impression that fraud levels were four times that amount.

The same study, however, indicated that the ineligibles who receive welfare are matched by a similarly sized group of eligibles who don't receive it. *National Review* didn't mention it.

Incidentally, why is it that keeping eligible people off the rolls by harassment and redtape is never referred to as "cheating" and "fraud"? What would the percentages be?

Hoyt on Bishops

Bob Hoyt racks up the American Hierarchy in the new *Harper's*, arguing that unless some of the "nice guys" in the club of bishops start breaking some of the rules, the dreams of Vatican II will be finished off in another few years.

"Nice guys" in Hoyt's lexicon translate to the reported 80 "liberal bishops" in the 300-member hierarchy. The trouble is, according to Hoyt, "if all Catholic bishops are good boys, liberal Catholic bishops are Eagle Scouts."

"They are all team men, none of whom wants to be coach, quarterback or captain." In their own dioceses, they may experiment with life-styles and leadership; in the national hierarchy, they may exercise a degree of initiative in committee assignments. But it all stops there.

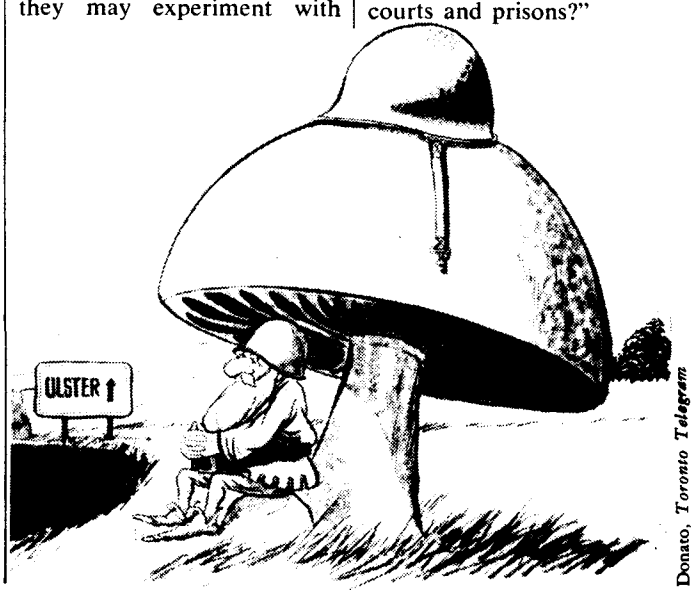
Hoyt singles out by way of demonstration Bishop James Malone of Youngstown, for some the great hope among the great white Fathers.

Challenged whether he's the bishop to lead from the darkness, Malone responded: "I just don't feel competent, nor do I feel called. . . . This area [Youngstown] is where I am working out my salvation. . . . I am a man of obviously limited talent. . . .It would be disastrous for me to covet a leadership role or manipulate to achieve it."

Says Hoyt: "Malone is possibly the most believable man I have ever encountered —the best example of private virtue leading to political irresponsibility."

Hoyt, incidentally, is now co-secretary for press work of the Harrisburg Defense Committee. It's his first post since his unceremonious firing from the *National Catholic Reporter* some months ago.

He took the position, he declared, because the Harrisburg case sums up the political and religious issues that interest him most: "Can the church really make itself present to the realities around it—the meaning of the war, the direction of our foreign policy, the conditions of our courts and prisons?"



Donato, *Toronto Telegram*

Pistol-Packin' Judge

The antics of revolutionaries may have changed our courtrooms more than we suspect—that is, if an incident in a California courtroom is indicative. It revealed that at least one judge has armed himself against courtroom violence.

The judge is Stanley Lawson of Monterey County Superior Court, who pulled a revolver and held it at the ready during a scuffle recently involving two Soledad Prison inmates.

The inmates, shackled hand and foot, faced charges of assaulting a prison guard. Judge Lawson said he never actually pointed the gun at anyone; he took it from his bench drawer only after both inmates "started cursing and attempted to escape."

Faced with a defense motion that he be disqualified from the case, Lawson remarked that his action showed no prejudice against inmates Edward Whiteside and Raymond Martinez.

He explained that he began keeping the revolver after the Aug. 7, 1970, Marin County Courthouse shoot-out, in which Judge Harold Haley and three others were slain. "I do not intend to go the way of . . . Judge Haley without a battle," said Lawson.

Odds and Ends

—*American Report* notes that the Lord's Prayer has 56 words; the Gettysburg Address, 266; the Ten Commandments, 297; the Declaration of Independence, 300; and a recent federal government order on the price of cabbage, 26,911.

—In an essay on culture, Emerson writes appropriately for our times (as well as his): "Politics is, at times, poor patching. The evil is done, the law is passed, and we begin the uphill agitation for repeal of that which, we might have prevented in the first place."

JOHN DEEDY

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CORRESPONDENCE

'Boola Boola' for Some

Kent, Ohio

To the Editors: There is one correction I wish to suggest after reading Dennis Hale's piece, "How Reformers Bombed in New Haven" [Sept. 17]: for the most part the Yale students did *not* function as strikebreakers during the successful seven-week-long strike of Local 35 workers against Yale University this past spring. When Local 35 went on strike in 1968, a number of Yale students did scab, but Hale is incorrect in suggesting that type of undergraduate behavior in the recent strike. He might well have criticized the students for widespread indifference to the workers' struggle, but even then he would have to note an important exception: some 75 or so students performed extraordinarily effective work on behalf of the union. This took the form especially of round-the-clock picketing at the University's two main power plants—an effort maintained by teams of students and workers who managed to shut down one plant completely and the other partially, until Yale campus police and New Haven police finally escorted oil trucks to the delivery docks and arrested over a dozen students and workers in the process. Admittedly many students could have done much more to sustain the strikers, but some of the Yale students deserved the open recognition given them by the workers and by union leader Sirabella.

ROBERT L. ZANGRANDO
Lecturer, Yale History Department
September 1969 to July 1971

No Tears for Jackson

McLean, Va.

To the Editors: When pressing for a needed reform it is always disconcerting to find the indictment flawed by exaggerating or distortion.

In your Sept. 17, 1971, issue, it is stated on page 468 as an accusing fact that George Jackson was in prison for

(Continued on page 47)

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THE SENATE AND THE COURT

At a time when Constitutional processes face some of their most crucial challenges in America, when in fact the fundamental law of the land is brought into reassessment as a result of challenges to the courts and the legal system, indeed to the Bill of Rights itself, the sudden appearance of two vacancies on the Supreme Court places a responsibility of historical significance in the hands of the President and the United States Senate. Yet exactly what this responsibility entails for both parties is badly misunderstood. It is assumed that the President should not—and almost certainly will not—nominate candidates of such flamboyant mediocrity as Mr. Carswell. But his spokesmen have confirmed Mr. Nixon's determination to appoint "strict constructionists," a code word indicating little to do with the Constitution but much to do with a conservative political outlook and a partiality for the claims of established authority over those of the dissenter and the unprotected individual. The President, editorialized the *New York Times,* "is free to appoint Justices who share his legal philosophy" and "it is likewise understandable for him to want Justices . . . whose broad philosophic outlook reflects his own"—although the *Times* hopes such considerations will be subordinated to picking of man of "stature" and "breadth of vision."

As to the Senate what are its responsibilities? Is it free to reject a nominee whose legal philosophy or broad philosophic outlook clashes with its own? The *Times* does not say. It puts a heavy responsibility on the Senate, but implies that it is of a different nature: to "make sure that [candidates] are of Supreme Court caliber, no matter where they were born or how they may construe the Constitution." Perhaps this reflects a touch of liberal arrogance: the assumption that a man of "caliber" and "stature" and "breadth of vision," who, in the phrase of Judge Learned Hand, would bring "at least a bowing acquaintance" with Plato, Kant and Acton to his constitutional rulings could not also be a reactionary, or perhaps the sort of conservative who, by completing the reversal of the Warren Court already underway, might considerably worsen the American situation. More likely, the *Times* is only reflecting the general assumption that larger questions of political philosophy are somehow the special prerogative of the President in choosing Supreme Court justices but beyond the purview of the Senate.

This assumption is not new. Writing in the February 6, 1970 issue of *Commonweal,* Peter Steinfels predicted that the Senate would approve Mr.

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Carswell's candidacy "because the notion seems widespread that the Senate ought to approve a Supreme Court nominee unless the man is proved either a blackguard or a legal incompetent so cretinous that mention of a tort puts him in mind of Viennese pastry." Mr. Steinfels, on the contrary, argued that "I see no grounds in common sense or the Constitution for not considering a man's ideological predilections when voting on his nomination for the Supreme Court." The prediction, happily, turned out to be in error. The thesis, however, remains particularly pertinent.

In fact one month after the *Commonweal* column, Charles L. Black Jr., Henry R. Luce Professor of Jurisprudence at Yale, argued the same thesis in the *Yale Law Journal*. Black's article, "A Note on Senatorial Consideration of Supreme Court Nominees," was distributed among the Senators then considering the Carswell nomination, most of whom according to Richard Harris, "apparently felt that a Supreme Court nominee's political philosophy was his own, and the President's business, and that they had no right to include it in their considerations of whether a man should be confirmed." The Black article, Harris reported, changed at least one vote.

Black began prophetically enough, pointing out that "If a President should desire, and if chance should give him the opportunity, to change entirely the character of the Supreme Court, shaping it after his own political image, nothing would stand in his way except the United States Senate." Could a Senator, therefore, vote against a candidate simply because "he firmly believes, on reasonable grounds, that the nominee's views on the large issues of the day will make it harmful to the country for him to sit and vote on the Court?" Black's answer was, yes:

> To me, there is just no reason at all for a Senator's not voting, in regard to confirmation of a Supreme Court nominee, on the basis of a full and unrestricted review, not embarrassed by any presumption, of the nominee's fitness for the office. In a world that knows that a man's social philosophy shapes his judicial behavior, that philosophy is a factor in his fitness. If it is a philosophy the Senator thinks will make a judge whose service on the Bench will hurt the country, then the Senator can do right only by treating this judgment of his, unencumbered by deference to the President's, as a satisfactory basis in itself for a negative vote. I have as yet seen nothing textual, nothing structural, nothing prudential, nothing historical, that tells against this view.

The Constitution, to begin with, nowise restricts the "Advice and Consent of the Senate" to such matters as the nominees' stock portfolios or questions of general legal competence. Indeed, an earlier draft of the Constitution provided for the appointment of judges by the Senate alone; what emerged was clearly a joint role for both President and Senate, not a minimal concesssion to the latter. Nor do Hamilton's remarks, in *The Federalist Papers,* on the Senate's share in the appointment process, indicate a narrow range of matters to which that body should confine itself. Nor, in fact, does history show that the Senators have abstained from considering the larger views, the ideology, if you will, of Supreme Court candidates.

What accounts for the widespread belief in a narrow Senatorial role in the Court nomination procedures is a mistaken analogy with the process of approving nominees for Cabinet posts, ambassadorships, and other executive branch positions. Here common sense provides an unwritten gloss on the Constitution. These men are to be the President's aides and advisors, and the executors of his policies. He should be free to choose individuals of his own political outlook, and should be given the benefit of the doubt in his choices, while the Senate limits itself generally to guarding against such matters as conflict-of-interest.

The case is precisely the opposite with the Supreme Court. That body is the pinnacle of an independent branch of government. Since 1793, it has been clear that the Supreme Court Justices are *not* legal advisors to the Presidency; and in modern times one of the Court's most crucial roles has been to sit in judgment not only on the constitutionality of legislation but on the constitutionality of acts of the executive branch.

All this is not to say that the Senate should judge potential Justices by a narrowly partisan standard. The impressive career of the late Hugo Black, whose nomination was denounced because of New Deal sympathies as well as a brief membership in the Ku Klux Klan, should be warning enough. Nor should the Senate attempt to strip the President of his just say in the political tendency of the Court—an outcome which is highly unlikely anyway. But the fact remains that Mr. Nixon has the opportunity now not merely to influence the Court but to "turn it around"; and if the Senate wishes to resist this eventuality, it has every right to do so, and to do it openly, without depending on the fortuitous discovery of poorly written decisions or unfortunate stockholdings.

The importance of the decision facing the President and the Senate can hardly be exaggerated. The character of the Court will be a major determinant in whether America navigates safely through its current crisis of legitimacy. The emasculation of what has been an outstanding bulwark of civil liberties and equal rights would deal a hard blow to those who would keep faith with constitutional procedures and the best ideals of America's past. The Senators who wish to preserve the liberal legacy of the last decades of the Court must not be moved by that almost Prussian concern to keep the wheels of government rolling at all costs. They must be determined, if necessary, to confront the President openly on his choice of Justices, and to hold out until the values they treasure seem safeguarded. Compromise will be the inevitable result even of such confrontation; but it must be a compromise we can live with.

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THE COUNTER-CULTURE: IT JUST WON'T GO AWAY

The university must respond to youth's ontological obsession

MYRON B. BLOY, JR.

Our voracious media, feeding on any "new" phenomenon which can break the tedium of war and politics, have made a feast of the "counter-culture." That the counter-culture phenomenon continues to develop, quantitatively and qualitatively, despite media overkill, is a testimony to the accuracy of Roszak's original definition of it; he used the term to indicate that the alienated young were not merely pursuing a *via negativa*, the usual bohemianism which always remains locked in the shadow shapes of the traditional culture, but that they were using the distance and elbow-room which their alienation provided them to create a real cultural alternative. Although many commentators, including myself, have played the role of cultural anthropologist in trying to come up with a capsule definition of the evolving counter-culture, I expect that Roszak's is still the best; in an article in the *Nation* in 1968 he says:

> A heroic generalization about this still embryonic culture is to say that what the young are up to is nothing less than a reorganization of the prevailing state of personal and social consciousness. From a culture that has a long-standing, entrenched commitment to an egocentric and intellective mode of consciousness, the young are moving toward a sense of identity that is communal and nonintellective. I think the disjuncture is just that great—as great in its implications (though obviously not as yet in historical influence) as the disjuncture between Greco-Roman rationality and Christian mystery. Against the traditional Cartesian *cognito*, with its blunt, initial assertion of individuality and logicality, the counter-culture opposes the community and visionary aspiration. This really amounts to an assault on the reality of the ego as an isolable and purely cerebral unity of identity!

That this shift in consciousness continues to deepen its roots and focus its energies is difficult to prove, partly because the media celebrate the most trivial aspects of the counter-culture, creating a deceptive smoke screen, while its deeper accomplishments are out-of-sight to the rest of the world which encounters them mostly as invisible and irrational irritants to the established way of life. For example, millions of young Americans read hundreds of underground newspapers which are edited and written by thousands of their peers; literary styles and sensibilities as well as political, social and cultural ideas and actions, are developed for a whole American sub-culture in these newspapers, but how many teachers of English or political science or sociology or religion have really gotten into them? (Incidentally, Mitchell Goodman has edited a massive compendium of recent underground writings, *The Movement Toward A New America*, which makes some of their best materials easily available.) The counter-culture becomes visible to most of us only as a gumming-up of the established machinery.

In any event, I believe the counter-culture is alive and growing, and that we must take serious account of it in setting the assumptions and strategies for higher education in the years ahead. We must do this partly because daily, ad hoc response to its presence as irritant can only lead to ramshackle, self-contradictory institutions and to profoundly unhappy lives for those forced to inhabit such institutions. But that's only a defensive, prudential reason and, taken alone, could lead to nothing more than a

MYRON B. BLOY, JR., *is executive director of The Church Society for College Work in Cambridge, Mass.*

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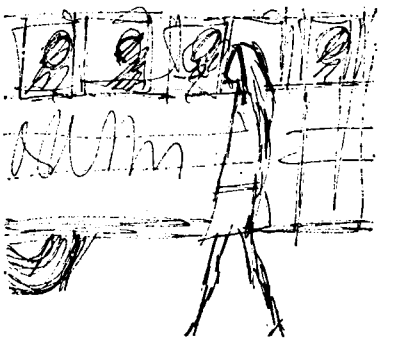
culture/counter-culture stand-off. A more important reason is that, whatever its ultimate destiny, the counter-culture has already served as a foil against which moral, epistemological and spiritual flaws of the academic culture are starkly etched. If the counter-culture should die out or freak-out today, we would still be left with a reform agenda so heavy it would look like revolution.

Before outlining that agenda, however, three caveats are necessary. First, I do not see in the counter-culture a panacea for all mankind's ills; every culture, just as every man, is deeply flawed and has plenty of room for growing in grace. What I *do* discover among the counter-culture young is a remarkably accurate judgment on certain salient aspects of the tradition and some promising experiments in developing new cultural forms. Second, no hard demarcation can be established between traditional and counter-cultures: no one "joins" the counter-culture. Instead, we see a profound shift of consciousness which, while centered in and spreading from the young, has become pervasive in our society, affecting almost everyone's self-identity to some degree. (Likewise, no freak is so hip as to be entirely free from the established culture—even from those aspects which he dislikes most.) Third, while many of the aspects of the counter-culture derive from the American black culture, I am here talking primarily about white middle- and upper-middle class phenomena. Some blacks angrily see this cultural "borrowing" as just another white rip-off from the black community; others also see in it the possibility of an eventual coalition of black and white radical movements. Although this issue demands serious analysis, it is beyond my own competence to provide it.

Now, let me briefly describe three fairly obvious dimensions of counter-culture consciousness and the educational challenges they pose, and then I will get a little more deeply into a fourth dimension which is at once less visible and more portentous than the others. The first dimension we will consider is that of *communality*. From Weber's *Protestant Ethic* to Riesman's *Lonely Crowd,* sensitive cultural analysts have been appalled by the loneliness, the profound spiritual isolation, of Western man. Our cultural norms (e.g., the self-made man) and social structures (e.g., the multi-versity) have incarnated and deepened that isolation. But today a new spirit—largely born by the counter-culture young—is challenging that tradition and bringing into nascent being more communal forms of human existence, and nowhere is this spirit more apparent than on college campuses where students are increasingly resistant to the self-centered, competitive careerism which characterizes academic culture. In fact, Kenneth Keniston sees this change among the young occurring on the level of identity itself—a level much deeper than that of mere ideals or ideologies. He sees a "universalization of identity" in which primary self-identity is communal rather than isolate—in which, for example, personal salvation is understood to be inextricably bound up with that of Vietnamese peasants and ghetto children rather than with career success. It is more like the tribalism of ancient Israel than the individualism of 17th century Calvinism.

This identity shift challenges academic institutions to make real and extend that communal spirit which every catalogue claims as asset and ideal. Most immediately, it means breaking down time-honored patterns of sexual segregation and making role distinctions—student, faculty, administrator, staff, etc.—much less important for personal identity and community life than they are now. The heavy competitive bias represented in grades and tenure must be replaced by more cooperative strategies for intellectual work. Community decision-making, including decisions about finances, must be more widely shared. But the edges of the academic community itself must be decisively blurred to provide a more capacious experience of human community: the racial, social, economic and generational homogeneity of most campuses



provides little experience in the dimensions of human community which must be achieved if mankind is to survive, much less prosper.

The counter-culture's assumption that real knowledge is gained only in personal commitment and action, the second dimension I wish briefly to discuss, insures that the aforesaid communal identity achieves moral bite through personal, social and political incarnations. According to an interesting analysis of Paul Tillich's in *Protestant Era* (Univ. of Chicago), Western thought is dominated by three epistemological traditions. Two of these are rooted in Greek dualism: one, tracing its history through late nominalism, identifies reason as the bearer of all power for creating the real; the other, tracing its history through medieval realism, identifies the real with the eternal ideas which lie behind the facade of history and must be reached through studied contemplation. The first is present today as the technocratic worldview and is a primary assumption of all professional education, but especially of engineering. The second is seen in various forms of idealism and is a characteristic assumption of liberal arts education. But both of these epistemologies, the one issuing in the development of muscular means and the other in achieving essentialistic insight, are abstracted from history. A third, mostly latent tradition, rooted in the prophets, assumes

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that the "really real" is encountered only through active participation in history, through engagement in the here and now; the price of learning here is submission of the self to the transforming power of history. This so-called "historical realism" is increasingly a strong epistemological assumption of the counter-culture.

This aspect of counter-culture consciousness is, of course, a serious challenge to a pedagogical strategy of what Erikson called a "four-year psycho-social moratorium" during which the student is presumed to store up technocratic skills or essentialistic insight for post-graduate application. Today, the necessary student/teacher consensus for such traditional learning is, in fact, rapidly deteriorating. If, as I believe, the counter-culture's recovery of this prophetic epistemology should be welcomed by higher education, how would it change its structures and strategies? For example, what does higher education look like when disciplinary learning must contribute to the student's ongoing involvement in the critical missions of our time, such as the securing of economic and racial justice, of ecological balance, etc.? What will it mean to faculty when students are no longer passive sponges soaking up past wisdom, but actors in history needing help to bring past wisdom to bear on the present in order to create a better future?

A third dimension of the counter-culture, a concomitant of the prophetic joining of action and reflection, is the assumption that the body is as important as the head, feeling as critical as thinking, in the discovery of truth. Traditional dualism is no longer tolerable to the counter-culture: in one campus I know, encounter groups which bring the deepest feelings of its participants into the open flourish as a kind of underground movement in all the dormitories; Yoga, whose basic tenet is that you straighten out your head *through* tuning your body, has become normative doctrine and practice for many of the counter-culture young. But academic culture, and Western culture generally, has been possessed by a Manichean dualism which is intensely fearful of and therefore represses the body and emotion.

In his unpublished Dudleian lecture delivered at Harvan Divinity School in November 1970, sociologist Robert Bellah comments, "The deeper revolution is calling into question those profound differentiations and specializations upon which civilization rests, not only in the social division of labor but in the inner economy of the psyche. The boundaries that more advanced societies have fixed between the conscious and the unconscious, between the spirit and the body, and between an individual and all that is around him, are not eternal." Somehow we need now to find ways not only to include expertly-led encounter groups and similar emotional and kinesthetic learning activities in the curriculum, but, more, to create an academic culture in which emotional and corporeal intelligence are integral.

Now, although these three dimensions of counter-culture consciousness—its communality, prophetic epistemology, and holistic understanding of the self—are profound challenges and opportunities for higher education, a fourth dimension which underlies and informs the other three seems to me to be even more portentous. I refer to the growth among today's young of what Eliade in *The Sacred and Profane* calls the "ontological obsession" of primitive religious man. Eliade argues that "for the nonreligious men of the modern age, the cosmos has become opaque, inert, mute; it transmits no message, it holds no cipher," but for religious man, "life is not possible without an opening toward the transcendent [because] the cosmos 'lives' and 'speaks.' " It is precisely this discovery that all existence is mysteriously infused with life which has precipitated an "ontological obsession" among the young.

We should be clear that this obsession is *not* for what are generally called "religious ideals." Neither primitive man nor these counter-culture young are the least interested in "ideals"; they are interested in aligning themselves with the power of the sacred in order to recover the *reality* of life for themselves. Again, as Eliade put it in *The Sacred and the Profane:*

> . . . the sacred is pre-eminently the *real,* at once power, efficacity, the source of life and fecundity. Religious man's desire to live *in the sacred* is in fact equivalent to his desire to take up his abode in objective reality, not to let himself be paralyzed by the never-ceasing relativity of purely subjective experiences, to live in a real and effective world, and not in an illusion.

Ritualized myths and ceremonial action are, for the religious man, ways of experiencing (to use Eliade's elegant phrase) a "superabundance of reality" which will enable him to live a more fully real life afterwards. Furthermore, as initiatory rites always express, the change of ontological status also includes a growth of knowledge. In commenting on the phenomenology of initiation, Eliade says that

> . . . if the novice dies to his infantile, profane, nonregenerate life to be reborn to a new, sanctified, existence, he is also reborn to a mode of being that makes learning, *knowledge,* possible. The initiate is not only one newborn or resuscitated; he is a man who *knows,* who has learned the mysteries, who has had revelations that are metaphysical in nature. . . . In the religious history of humanity we constantly find this theme: the initiate, he who has experienced the mysteries, is *he who knows.*

The "ontological obsession" of the counter-culture is, of course, increasingly obvious even to those of us who live above ground: for example, every religion known to man is being openly practiced in Cambridge today —you can't walk through Harvard Square without encountering Hare Krishna troubadours or Process (a neo-Christian cult) proselytes—and the academic interest in

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religion continues to grow. But I want now simply to give three specific examples of the "ontological obsession" which show not merely the extent but also the character of the quest. The first is a passage from a *Harvard Crimson* article by a student who, in the midst of an encounter group session at the Esalen Institute, instinctively plunges himself into an initiatory rite which is classical in character; he tells his story in the third person.

> He walked slowly up the road to Route One, from where he could look down on all of Esalen. He felt strong. But towering above him, towering above Route One was a small, very steep mountain. "The mountain," the boy exclaimed to himself. And he knew that he had to climb it. He would see what lay on the other side. Whatever it was, it would not be darkness. . . . It was raining out, and there was a wind blowing, but that was just right, the boy knew it. "Here I stand in my boots (no socks), my blue jeans (no underwear), and my shirt. It is a ritual, a sacrifice. I will present myself to the storm. I will give myself to the mountain, and I hope that I may return."[I leave out now his description of the muddy, cold, difficult, even dangerous first part of his journey.] He climbed on. It was easier now, but near the top there was another stretch of very heavy undergrowth. "To the destructive element submit yourself," he thought, and plunged on, for he would see the other side. The undergrowth towered above him; he was in a jungle of it; he was actually crawling through it; and for a moment he had fantasies of rebirth—crawling out of the womb, through the vagina—which he laughed at, but he laughed uneasily.
>
> And then, suddenly, he could see what lay beyond. There was a deep valley, with tall, very green trees all around, and rising in the distance was another range of mountains—and the side of one of the mountains was covered with snow. "Mother of Christ," the boy said out loud, and for a long time he stared at that snow—he could not have asked for more.

Everything is there—the threat of death, the rebirth, the epiphany in which the sacred is revealed, but there is also a kind of poignance in that painful self-consciousness, in the literary allusion. It is not so simple for modern man, no matter how willing, to encounter the sacred. (*Easy Rider*, a contemporary version of the archetypical *rite de passage*, ends not in new vision and life but in LSD nightmares and death.)

Another example of the "ontological obsession" of the young is the wedding ceremony of two counter-culture leaders who decided, after living together for seven years, that they "needed to make a public completion, a ritual of our choice to move on together."

In an unpublished manuscript by Michael Rossman the young husband describes how they asked "the people we love . . . young professionals, social workers, teachers, physicists, dopedealers, film makers, painters, our ex-students and lovers, comrades from eleven years of politics and life in Berkeley, sociologists, parents, millionaires and mediamen, beloved freaks from the common street"—to join them for the occasion at a friend's house in the Sierra foothills. After several days, as the writer says,

> Karen and I floated together, looked at each other and decided it was time . . . an hour and a half later we had the framework of a ceremony and some words to say together. . . . We gathered everyone around the pool, while the last lovers came down from the hill, and set the context. Men and women would go off from each other for a time, to perform two tasks. The men would choose a place for an altar and build it, and find a way to deliver me up for marriage. The women would deliver up Karen, and dress her and decorate the altar. All with as little talking as possible. . . . The altar was of piled block granite and dry manganite. They built it where the bones of the earth show through in twin granite domes. All the ranch was Indian home, but the domes were special: the top of one is pocked with grinding-pits for the acorns, and walls the Indians built still run across their faces, soft with ferns and lichens. On the dome they piled new rocks, and the women garlanded it with pine boughs, roses and a pattern of pinecones focused in a star. They hung the great Yin/Yang banner . . . over the central stone. . . .
>
> I wondered what Karen was feeling, thought I knew, thought of how from the intimate core we've been learning together to honor our fantasies and accept their power, of how we are learning to dream and to live dreams out. . . .

The writer then describes how the two phalanxes, one of women, the other of men, dressed themselves and ceremoniously approached the altar:

> Across the domes we heard each other approaching, the sounds swelled as our lines converged, merged, swirled into place around the altar. The chants grew together into a great OM that went on and on and on. And then there was silence, and Karen and I went into each other's eyes in a long moment of total surprise at being there before the stone. . . . "But there are no beginnings, no ends," we said together, facing the circle of our friends around the stone, "that's just the way we speak, helplessly, or we couldn't." Karen went on alone, from an old poem to her,
>
> When you open to one thing, you open
> To all, which is why all lines,
> Accepted, abandoned or longed for,
> Lead through this time, these selves.

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The writer then describes how he and his bride exchanged their vows ("I accept you as the father of our child"; "I accept you as the mother of our work and life"), how more poems full of mythic, circular time are read, and how the Ching is thrown and portentous things are learned. Finally he reflects on the event:

> We wanted to be an excuse, an occasion to focus our energy within and beyond the unending war. . . . We brought the best people we knew together in a ripening time, and it happened. From that event lines of energy run through many people's lives. Long after friends were still telling us how they felt everyone actually married there at Mariposa.

Again, in this simple, beautiful event, we see the ontological obsession of the young—in the altar on the earth's bones, in the mythic time, in the "lines of energy" which flow from the sacred event and infuse all the participants with their power.

Finally, and briefly, let me exhibit one of the numerous theologians of the counter-culture. The *Windcatcher,* a columnist in an excellent underground newspaper called *Good Times,* wrote a series of articles in which he reflected on how "the community seeks to liberate the religious experience." First of all, echoing primitive man and the previous two contemporary examples, *Windcatcher* insists that religion is concerned with bring-

ing man into touch with the real, with breaking through abstractions and overcoming blindness in order to encounter reality. He says,

> There's nothing otherworldly about religion. . . . All religious knowledge is experiential knowledge. . . . This knowledge is never abstract, has as much to do with theologies as shadows have to do with objects casting them. . . . Religion overcomes ignorance by getting us to see (experience) what we already see yet don't see, getting us to be what we already are, yet are not as long as we haven't learned we are.

Religion, according to the *Windcatcher,* is the way man satisfies his ontological obsession. What the religious man sees is that "the sacredness (of any object) lies within the recognition that all things are a part of each other, balanced in a harmony. . . ." In these three examples we must recognize, I believe, the justice of Eliade's dictum that, "Whatever the historical context in which he is placed, *homo religiosus* always believes that there is an absolute reality, *the sacred,* which transcends this world but manifests itself in this world, thereby sanctifying it and making it real."

But why, after the recent inauguration of the "end of ideology" and "the secular city," has this ontological obsession, this quest for the sacred grown up so sturdily among the young? Although it is presumptuous to render any fulsome judgment while we are still in midstory, two of the most obvious causes, one positive and the other negative, can be quickly identified. First, the near ubiquity among the young of drugs which break through the traditional culture's linear time and geometric space has opened up existence as mystery again. The perception of life as mystery is, in fact, no longer dependent on drugs themselves because the culture which they inspired has incarnated and now sustains that vision for all the counter-culture young. Consider, for example, the recent works of Bob Dylan, George Harrison, Arlo Guthrie, and John Lennon and, of course, the rock operas *Tommy* and *Jesus Christ Superstar.* Consider also the rhetoric of counter-culture young in which a far more mysterious cosmos is consistently assumed than is true for the secular establishment: for example "vibriations" or "vibes" emanate from persons, places, and situations which betray their demonic or sacred character. Furthermore—and this is the second, the negative cause—the failure in several major respects of the progressive, rationalistic culture to deliver on its claim to solve whatever ails man has given additional support to the possibility of seeing life as a mystery. The successful resistance of peasants to the organized terror of our military-industrial complex and of nature to our rapacious digging and delving have been prophetic voices from beyond, from a cosmos we had assumed was nothing but a bland backdrop for our struttings.

Whatever its causes, then, what challenges does this quest for the sacred offer to higher education? Some, I know, will answer that although this ontological obsession may have some meaning for religious institutions, it can certainly have no significance for colleges and universities whose proper business is, after all, education, not religious therapy. Such an answer is shortsighted on two counts.

First, since the ontological quest of the young really *is* an obsession, students cannot seriously attend to the two normative tasks of higher education—the achievement of moral and esthetic discrimination and the development of professional and technical skills—until they begin to make some real progress in satisfying this primary quest. Any relatively alert teacher today has seen the negative symptoms of that preoccupation in the decline of passion for those normative tasks, in the increasing despair about the validity of *any* vocational commitment. When established spiritual assumptions and their cultural constructs collapse, and when the flat sur-

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face of existence opens up to unimagined depths, then the self, frightened by the threat of chaos but, nevertheless, exulting in the discovery of an unexplored spiritual cosmos, must give absolute priority to establishing a secure spiritual identity. Until the young sense *some* significant progress on that task, the whole educational enterprise will become increasingly stale and aimless for both teachers and students. Thus, even a strict educational constructionist who rightly understands his self-interest will want to help the counter-culture young get a leg up on their ontological quest.

Next, on a deeper level, the refusal to pay pedagogical attention to this quest is shortsighted because it represents an academic ethnocentrism, an illiberal attitude towards the discovery of truth. If, as Bellah says, "The boundaries that more advanced societies have fixed between the spirit and the body, and believer and individual and all that is around him, are not eternal," then it would behoove educational institutions to support serious inquiries into the nature of reality even when they cross those boundaries. Who can say where the truth will be found? Surely we are not warranted to stop at certain barriers which have been erected by the epistemological dogmas of our most recently inherited chunk of cultural history!

For an educational institution to give real support to the ontological quest of the young will, of course, involve it in a good deal more than adding courses in yoga or starting encounter groups. What is involved is a fundamental change in academic culture, in the ethos itself of our colleges and universities. Consider, for instance, the earnestly geometric space, in buildings and grounds, which characterize our campuses; this space constitutes a gigantic cultural metaphor which shapes the attitudes of all who live within it. Can we not have buildings which incarnate mystery and surprise, rather than varieties of predictable boxes, or grounds with dramatic landscaping—tunnels, nooks, hidden places—rather than windswept plains?

Consider, too, the linearity of time on the campus; credit hours, hourly gongs, closing and opening times, etc., give the quality of a superficial treadmill. I recall the following words of Benjamin Franklin which are engraved on the gates of a midwestern college: "DOST THOU LOVE LIFE? THEN DO NOT SQUANDER TIME FOR THAT IS THE STUFF LIFE IS MADE OF." Is it possible to blur some of the rigidity of this pattern? More, is it possible to recover some sense of mythic time by encouraging the growth of rituals and ceremonials in campus life? The fact that the old rituals and ceremonials—like matriculation and graduation—have lost their power for counter-culture young should not lead us to the erroneous conclusion that such matters are of no interest to them. On the contrary, as I have indicated above, the ontological obsession necessarily involves the struggle of imagination to discover the rites and ceremonies which make the sacred, the power of the real, present. Demonstrations, hitching cross-country, pot parties include, whatever their ostensible purpose, attempts to encounter the "really real" through rite and ceremony.

While, in conclusion, these four characteristics of the growing consciousness and culture of the young—*i.e.*, their communality, prophetic epistemology, holistic sense of self, and ontological obsession—are not exhaustive and while the implication of the counter-culture for higher education is only suggested, perhaps the analysis is full enough to indicate the *level* on which reform is needed. Many educators are responding to the overt perturbations of students with methodological and even moral reform, but they do so within the framework and on the assumptions of the traditional academic culture. That is the liberal game. What the above analysis suggests is that the counter-culture challenge goes to the very roots of that normative culture so that any response which is pedagogically serious must be made on that level, too. The question for education, then, is the following: Will we able to perceive the depth of the counter-culture challenge and, seeing it, muster the courage and imagination necessary to respond to it or are we so ethnocentrically bound to the academic culture that neither our perceptions nor will are free?

SISTER MAURA, S.S.N.D.

ON HAVING A CONFERENCE WITH A STUDENT

The world is happening. And she
sits here like a pale gold ikon.

Her words are a fragment of Sappho.
I think of Van Gogh's flowering

almond spray. She is hidden as a
drop of pure water in a cup.

Into her heart suffering has come.
Pain has discovered the secret depth.

Margaret, daughter of Thomas More,
Cordelia, Alcestis, Miranda walking

in the meadow of young love, Beatrice
smiling into the choir of the stars.

From the cosmos of her heart, I hear
the alpha singing, *Be glad, Mary* . . .

journeying through delicate
veins to the omega of her joy.

Here is the sacrament I receive.

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MAPLE LEAVES AMONG THE IVY

It's more than an academic point; Canada is not the 51st state

VALERIE MINER JOHNSON

Canadian campuses used to be a lot quieter than American ones. You could hear a soccer ball kicked, they were so politically silent. Quebec's cultural identity? Métis land-rights? No, Canadian problems were simply not at issue. The occasional rally focused on the Indochina war or the California grape strike. Important ideas were imported ideas. So people used to think of Canada as this kind of grey place. It was a grey America, with all the brand names, but with higher price tags. American expatriates felt at home then on campuses that seemed no more than smudged carbon copies of U.S. universities.

That was then, until two years ago. The soccer games still attract more people than the rallies, but that's changing. And the rallies themselves are changing. "Americans" are no longer the people to protest with; they are the problem to protest. Americans are people who take Canadian jobs. People who buy Canadian land. People who, intentionally or not, subvert Canadian culture. The greening sense of nationalism has conceived a new movement—against the "Americanization of Canada" and specifically against the "Americanization of Canadian universities."

Anti-America or pro-Canada? The line is a thin one, if not an invisible one. After all, Canada is almost an American colony in terms of economy and culture. The United States controls over half her mining and petroleum industries; Americans buy two-thirds of her exports. This year, the Canadian Development Corporation, a combination investment company and merchant bank, was established to make Canada more Canadian. It will be harder to wear away a century and a half of cultural numbness.

Whatever the tag applied to Americanization—U.S. imperialism, branch plant ethnic, manifest destiny—it threatens Canadian education the most. While Canadians comprise barely half their university staff, U.S. citizens hold one-sixth of the professorships. They are an increasing majority of the foreigners teaching here, especially in the sensitive social sciences and humanities. American presence means American perspective in the classroom and American course-content as well as Americans taking Canadian jobs.

This influence, coupled with the U.S. control of the textbook industry, alarms those who see Canada's future political and cultural leaders being trained in "American" universities. How can Canada establish an independent identity if its leaders are American-bred? Clearly the issue is more than radical rhetoric. The "Canadianization of Canadian universities" may prototype U.S.-Canadian relations this next decade.

The issue ignited into controversy two-and-a-half years ago at Ottawa's Carleton University. Professors Robin Mathews and James Steele proposed that Canadians comprise two-thirds of each department's faculty. The initial reaction was surprise at the professors' audacity and vociferous disagreement with their platform. Today their proposal is mild compared to the eighty-five percent minimum demanded by the Canadian Liberation Movement (CLM). While nationalizing the universities is hardly a universal cause, it allies such strange bannerfellows as provincial legislators and student activists.

American citizens hold the presidential reins of schools like Simon Fraser University; Mount Royal College; the University of Victoria and the University of Lethbridge. At Lethbridge, Americans chair eleven out of eighteen departments. The University of British Columbia's politically volatile Water Resources Research Institute is headed by an American. At McMaster University, political science students went on strike this year to protest the American foothold on thirteen of the eighteen positions in their department.

The impact on course-content is harder to catalogue. Students across the country complain that sociology courses stress American black-white relations rather than Canada's own ethnicity. For instance at U.B.C., Sociology 369, a study of mass society and protest movements, was "all American." Taught by an American citizen with an American reading list, students didn't consider one Canadian movement. Humanities is another sensitive field. American authors always outnumber Canadian authors in literature courses. Larry Haiven, a graduate student at the University of Toronto, lamented the dearth of Canadian history classes: "We might even be tempted to assume that we don't exist."

Certainly many Canadian students have a blind drawn down on their own experience. U.S. professors tend to legitimize their lectures in terms of American analogies, sometimes to the point of referring to Con-

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VALERIE MINER JOHNSON *is a young California journalist now living in Toronto.*

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gress instead of Parliament. Professor Mathews told me, "Individually, some Americans are fine fellows. But as part of the majority of Americans in their departments —they're dangerous."

Opponents of academic nationalism are equally foreboding. They distrust the style of the movement more than anything else. They reject the wholesale condemnation of American presence. Or they disagree with the rhetoric which brands Marshall McLuhan an apologist for imperialism because of his "global village" concept. The "new nationalism" is called "immoral," "racist," "neo-Nazi," "protofascist," and "intellectually obscene." Robert Harney, a New Englander teaching history at the University of Toronto said, "I wouldn't call it reactionary or radical. What's frightening is that it combines both. They unite under one flag with one scapegoat. It reminds me of the Nazis using the Jewish businessmen as scapegoats."

Like most professors here, Canadian and American alike, Harney appreciates the need for more Canadian content in course work. But he disagrees with the use of nationality as a hiring priority. Many academics fear a quota system would hinder the growth of international scholarship. They also claim Canadian universities still need the expertise to be gleaned from the States.

One issue for debate is whether Americans—any Americans—are needed here. Certainly a few years ago, U.S. brainpower was a premium import. Schools from Vancouver to Halifax sought American scholars while their own graduate programs developed and produced future professors. Has that changed? And beyond this, would Canada be sacrificing academic quality for national identity by hiring according to citizenship?

But before we choose sides, let's consider the larger issue, above the number of American professors here. Their presence might go unchallenged if not for other pervasive American influences. There's the notorious example of a grade school text on Canadian history—the one with the picture of Abraham Lincoln on the cover. The mass media affect more subtle forms of education. Since most Canadians huddle along the warmer border regions, they have no trouble tuning into American networks. Even on their own channels, they are inundated with American ideas and ideals from program subscriptions to Sesame Street on up. According to a recent survey of Canadian college freshmen, only eighteen percent could find fault with the statement, "The district attorney of Winnipeg made a representation in the well-known case, 'The State vs. Henry Miller.' " The distinction between Canadians and Americans as professors is vital if only because that national distinction hasn't been made before university level.

Canadian nationality makes a subtle but important difference in the classroom, according to Robert Pinto, a Connecticut Yankee teaching philosophy at the University of Windsor. He told me, "When I came here eighteen years ago, I wasn't aware of being in a foreign country. But now I think American citizenship does affect the kind of teaching I do. Take the situation in Quebec, I can still see that from a detached viewpoint. My students have different political and cultural commitments." But John Warnock insists that the U.S. impact is more than subtle. The professor of political science at the University of Saskatchewan complained, "The whole methodology has become American. For instance, international relations is studied in terms of great powers. This isn't the way Canadians should look at things." Warnock recently switched his citizenship from American to Canadian. He is now working toward the establishment of "Canadian social sciences."

Added to the issues of course perspective and content is that of academic tradition. Many Americans are befuddled by Ontario's grade thirteen and Quebec's *collèges d'enseignement général et professionnel.* Others don't appreciate the difference between a three-year general degree and a four-year specialist's degree. Finally, the teaching commitment is different here, according to Ian Lumsden, editor of the nationalist anthology, *Close the 49th Parallel.* "This publish or perish code is strictly an American influence. So is the propensity for moving

from one place to another in search of promotions; Canadians are generally more loyal to their universities."

Americanization is felt most by the hundreds of Canadian Ph.D's hunting for jobs. Canadian graduates meet stiff competition from scholars from prestigious U.S. schools; often nationals with doctorates plus teaching experience lose out to Americans with degrees still pending from Berkeley or Harvard. In the last five years, the University of British Columbia has hired eleven foreigners for every nine Canadians. "Foreigners" includes many Britons, but the increasing majority are Americans because of a self-perpetuating academic grapevine. One jobseeker recalled a conversation with the wife of his prospective department chairman "How are you adapting to the Canadian way of life?" he asked. "Oh, that doesn't bother us much," she replied. "And whenever we get homesick, my husband hires a few more Americans."

Canada sets no official limit on foreign faculty. France, Holland and Italy all refuse permanent posts to non-citizens. The United States has an effective, if unofficial, foreign quota of less than five percent. "This just proves how colonial-minded Canadians are," said Professor Mathews. "We actually advertise in foreign media for

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academics. Canadians are massively American. An interesting person is a Kennedy connection. An interesting person is a Washington war-protester. An interesting person is a Black Panther." Professor Harney doesn't see anything wrong with that perspective, "America is on top. The United States is the most important country in the world today, like Britain in the nineteenth century."

In fact, the Anglo-American ties of the last century closely parallel those between the U.S. and Canada today. During the 1800's, America suffered an acute case of inferiority to Britain. Until a few years ago, a sense of Canadian mediocrity prevailed here; anything American was over-welcomed.

The blame for "Americanization" or "de-Canadianization," then, lies with both countries. With Canadians who blindly encouraged U.S. participation. With Americans who came to participate, blind to the differences between the two nations. The lessons must be learned on both sides of the border. U.S. liberals who sought a "better America" must learn that 20,000,000 people ahead of them are seeking a "better Canada." Americans who approached Canada as an underdeveloped country, hungry for their intellectual and technical expertise, have to face the implications of their own colonialism. Even those who recognized Canada's independence from the start, must learn more about Canadian identity. "I guess I'm like most Americans here; I've never done my homework in Canadian history or politics," admitted Professor Pinto. "But I keep thinking 'American imperialist' doesn't apply personally. Sort of like the good liberal in the States doesn't think he's guilty of racism."

The solution to the problem isn't as easy to determine as the cause. Answers range from a moratorium on new American professors to the federal government's Operation Retrieval, an attempt to repatriate Canadian professionals working or studying abroad. As for the Americans—some will answer the complaints by returning home; others by adopting long-postponed Canadian citizenship. At the very least, everyone will do more homework about Canada.

While the response from university administrators has been predictably cautious, the issue has become a campus cause célèbre. Petitions are circulated by faculty and students alike. Toronto's immigration office has been occupied. Marches, rallies, sit-ins—*à la mode Américaine. Mais c'est une grande différence:* the issue is Canadian.

And this, finally is the meaning of academic nationalism. It's not the wholesale extradition of Americans or the burning of their texts, as extremists on either side may hope or fear. It is an emerging Canadian identity in the universities which will spell the future for other independence issues. It is also an end in itself, the awakening of Canadian consciousness on both sides of the border.

THE SCREEN

Shortly before the premiere of Ingmar Bergman's *The Touch,* Elliott Gould appeared on a late-night TV show to hype the film. Since Gould is the first American star to appear in a Bergman feature, he was quite pleased with himself. He had realized himself as an actor, he was saying, more fully than under any other director. But as he rambled on and on in this vein, it became apparent he was trying to convince no one more than Elliott Gould. Perhaps the finest performance Bergman had elicited from him was the one he was giving on TV at that moment. What didn't jibe was the impression Gould conveyed of his role in *The Touch.* For an acting experience to be momentous in the way Gould was suggesting, the role played must have profound self-insight. Such roles just aren't typical of Bergman's films. Neither as a scriptwriter nor a director does Bergman invite the kind of virtuoso performance for which Gould was implicitly congratulating himself.

In the film Gould plays David Kovac, an archaeologist who is working a dig in a Swedish town. By chance he meets a local doctor's wife, Karin (Bibi Andersson), and begins an affair with her. The doctor, Andreas (Max von Sydow), is so absorbed in his comfortable life that he suspects nothing. Because David is possessive and unpredictable, however, the affair becomes public. Karin must choose between the two men, but is incapable of doing so. In the end nothing is resolved and we are left only with unanswered questions. It's not even clear to us whether Karin is still living with her husband. In fact, it seems to be purposely unclear.

This inconclusiveness, which is typical of Bergman's films about modern life, forces us to empathize with his characters. He uses his medium in a fashion that Joyce called "kinetic." To understand that the characters do not yet know how their problems will turn out, we must actually feel confusion ourselves. If we cannot tell where Karin lives, it only means she is also unsure whether her husband will have her back. We are being made to put up with her uncertainty. Such an ending is just another method for getting us to see things from the characters' point of view. Bergman's camera often sees things this way, glancing around a room from the place where we know a character to be standing. And in *The Touch,* as in previous films, Bergman works in close-up a good deal of the time. We become accustomed to seeing the characters' experiences almost with the immediacy with which they live them.

But Bergman doesn't believe that men can comprehend each other, or themselves, at this close range. This is not say that Bergman doesn't expect (and

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respect) intelligence in the actors who play such men. His last film, *The Passion of Anna,* included out-of-character interviews where the actors discussed the roles they were playing. The regard for actors' opinions reflected by this gesture is also obviously returned by von Sydow and the other performers who have been so loyal to Bergman. But the fact remains that the speeches Bergman writes for his characters are shallow: the characters' own understanding of their relationships and actions is inadequate. This is the case in *The Touch,* anyway, where Bergman has written in English. The previous films in Swedish may have been better, but one suspects that there too the dialogue was banal and beside the point.

If Bergman's films have a point, it is a moot one. It cannot be verbalized by the characters because they are an emblematic or hieroglyphic expression of it. Gould's suitability to the role of David is, for instance, the physical contrast between him and von Sydow. The schismatic conflict suggested by the actors' looks seems a prefigurement and perhaps a predetermination) of the characters' competition for Karin. This rivalry between a physician and an archaelogist—between a preserver of life and a preserver of death—intimates a struggle between life and death themselves. David first sees Karin at a hospital where her mother has just died and he has just recovered, under Andreas' care from a suicide attempt. But David doesn't meet Karin until Andreas introduces them in his own summer garden, whose cultivation is one of his and Karin's greatest pleasures. These are the opening scenes. The closing scene is set in the dead of winter, at a greenhouse where Karin and David quarrel.

The mime show that comes in between is a baffling one. It has a severe economy and intensity, like all Bergman films, though the atmosphere in *The Touch* is not quite so close as usual. There is more comic relief than there has been in Bergman films lately. Gould isn't the comedian here, but his presence may have helped to ease Bergman's mood in this film. (The comedian at one point is Bergman himself, who puts together an entire scene with quick cuts.) Bergman, von Sydow and Miss Andersson had been making a series of films about life on a little island: *The Passion of Anna* was the last of these. Perhaps casting an exuberant outsider in this film has helped Bergman and the rest to escape a certain insularity that was developing in their work.

COLIN L. WESTERBECK, JR.

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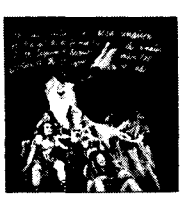

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MARVIN HOFFMAN

Last month I was forced to go through my papers and assorted clutter in preparation for a move from New York to western New Hampshire. One of the many unenviable choices which confronted me was what to do with a pile of *New Republic* magazines which stretched clear back to 1963. I have gone through periods of intense dissatisfaction with that often smugly liberal magazine, but nonetheless our love-hate relationship has continued unbroken these eight years.

Flipping through those old issues I came upon the series of articles by Joseph Featherstone on British infant schools and I knew why I could not part with my collection. Offhand I can think of no other works of journalism which have influenced my thinking more than these accounts of an approach to the education of young children of which I had previously been only dimly aware. In fact Featherstone's writings had played a central role in my decision to become involved with Teachers and Writers Collaborative, a program devoted to introducing new approaches to writing in New York City public school classrooms. And now the move North to work in a small school in Eastern Vermont, across the Connecticut River from our new home, grew out of an increasing appreciation of Featherstone's observation that "Careful work on a small scale is the way to start a reform worth having, whatever our grandiose educational reformers might say. In the end, you always return to a teacher in a classroom full of children. That is the proper locus of a revolution in the primary schools."

The publication of Featherstone's *New Republic* articles in book form under the title *Schools Where Children Learn* is a fine occasion to say a public thank you for the new commitment to educational reform which he made possible for me and the dozens of others I have met who are trying to bring new life to the drab practices of public education in America. For those who missed the original articles the book offers a welcome second chance to be touched by their energy and lucidity.

The book bears rereading by old admirers as well. I must admit that I was afraid to return to the pieces which had originally moved me so deeply, much as I dislike going back to early works on race relations or women's liberation, which often appear so childishly self-evident the second time around precisely because they have dissolved into the generally expanded consciousness they helped create. But reading back through Featherstone is more like reading the original works of Freud; the lucidity and richness of description and analysis outshine the subsequent rehashings and reformulations by lesser writers. From the first page one is swept up by the essential seriousness of purpose behind Featherstone's words, the determination to share with the reader a newly-arrived-at synthesis of thoughts and impressions which can be put to constructive use. Little time is wasted attacking straw men or lambasting the old order. He has arrived at the awareness that "in a rich environment young children can learn a great deal by themselves and that most often their own choices reflect their needs." All that is important for him is to share with others the details of how this axiom is being lived by a number of schools he and his wife visited in England.

The book is divided into two sections: an account of current practices in certain British infant and junior schools and a series of descriptions of encouraging and discouraging developments in education elsewhere—primarily in the United States. The first section, which is by far the most significant, consists of extended descriptions of the physical set-up of infant school classrooms: the division of space into activity areas, the new role of the teacher as one who shapes the environment, provides access to materials and works with individual students rather than with a silent mass of questionably comprehending students.

Featherstone takes special pains to describe three curriculum areas—writing, math and art—in which practice and philosophy differ markedly from that in most American schools, despite the small though encouraging changes which have emerged since the articles were originally written. Writing is related to virtually every activity in which the students are involved, from scientific and mathematical description and observation, to intimate diary writing, to fantasy and poetry. The teaching of writing and reading as separate entities has become superfluous. Math is approached through the concrete experiences of weighing, measuring, counting, sorting. Mathematics is the prototype for learning in all subject areas—the arrival at "abstract" understanding through the physical manipulation of tangible materials and the sorting out of sensory impressions. Art is not an extracurricular frill but a central part of the learning process, the very essence of shaping materials to conform to inner needs. In Featherstone's words, "An American visitor is impressed not so much by the amount learned—though that is staggering—as by its fundamental nature."

Throughout these descriptions runs the refrain that these practices are being implemented by ordinary teachers in schools with limited resources. Featherstone is telling American educators

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that the British are not geniuses or saints, that the same is possible here, if only we are willing to believe in the natural capacities of children. The message is all the more powerful because Featherstone refuses to become a simplistic pamphleteer. He does not turn away from the many failures of the class-conscious British educational system which tends to erode the gains of the early years by channeling students into their pretermined class positions in the later years of elementary school. He reminds us continually of how few British infant schools conform to his descriptions of the very best schools, of how mechanical these "open classroom" methods can become in practice, and of how shamefully undervalued the successful schools are by the British themselves. His enthusiasms are convincing because they are clearly more than blind, thoughtless praise.

Paradoxically, the second section, particularly those pieces devoted to non-British "successes," is less compelling precisely because it describes the work of extraordinary people rather than a system which holds out promise to more ordinary folk. Herbert Kohl in Harlem, Frances Hawkins in Colorado, Elwyn Richardson in New Zealand, the participating writers in Teachers and Writers Collaborative in New York, and the anonymous staffs of the New York Street Academies and the Boston Community Schools are people with charisma. They have all generated ideas which are valuable for other teachers but basically their successes are virtuoso efforts, achieved in spite of the systems in which they function. I am particularly proud of the work of Teachers and Writers Collaborative, my own program, with which I am obviously most familiar, but it, like the others, has not become part of a deeply-rooted systematic approach to educating children on a scale comparable to the British models.

Featherstone holds firm to the belief that significant educational reform is possible even without basic political changes in the larger society. It is only on this point that I feel some discomfort. He is by no means insensitive to

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ABOUT THE AUTHOR: Preceding his graduation from Concordia Seminary, St. Louis, Mo., Harold Roellig published "Reasoned Unbelief, circa 1957"–an article cast as a Socratic monologue that trenchantly defined from an agnostic point of view the issues and tensions between the contemporary scientific world view and the Judaeo-Christian tradition. This article was the culmination of years of undergraduate and graduate study in the social and natural sciences taken at Washington University concomitantly with the author's seminary training.

The issues explored in this article led Mr. Roellig, in 1957, to graduate work in the Geology Department of Columbia University in order to study with Dr. George Gaylord Simpson and Dr. Theodosius Dobzhansky. After teaching invertebrate paleontology at Columbia and sociology at Concordia College during sabbaticals, he began, in 1960, his doctoral dissertation on fossil vertebrate specimens at the American Museum of Natural History; that same year, he was appointed Lutheran campus chaplain for Long Island colleges.

In 1964 the author was appointed part-time instructor in geology at Adelphi University; in 1967 he received his Ph.D. from Columbia's Department of Geology; in 1969 he resigned his chaplaincy and accepted an appointment as assistant professor at Adelphi.

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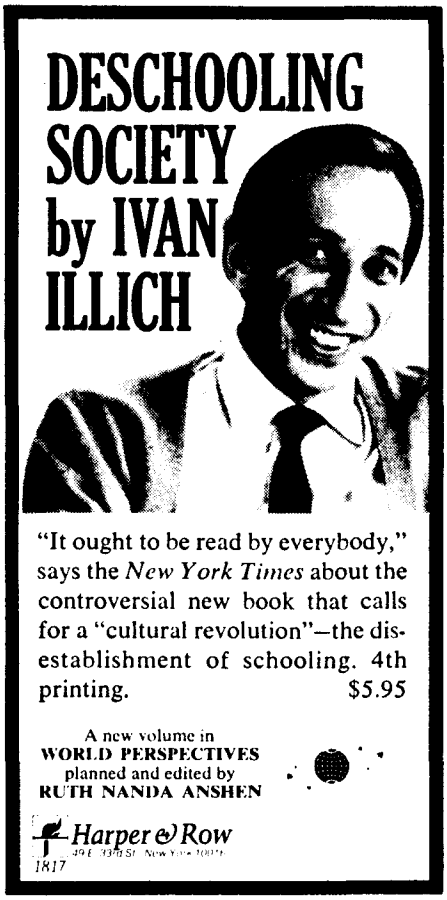

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the interconnection between educational practices and politics. His writings on the implications of the 1969 New York City school decentralization laws—not included in this volume—were brilliant, as are the sections in the book on teacher certification laws and restrictions on the involvement of non-professionals into a self-protective professional fraternity. Perhaps Featherstone is simply weary (as I am) of the radical defeatism which insists that nothing can change until everything changes. Certainly there has been too great an eagerness for young radicals to use educational change as a vehicle for organizing for the revolution. Children and teachers show as little interest in becoming instruments for sweeping change as the working class and the proverbial "people" have. Their concerns are far more mundane and it is certainly the case that there is considerable room to make their work freer, more gratifying and more effective.

But these potential gains seem so self-limiting in the absence of any basic political confrontation with the meanness and inequity of our society. In his words, "By itself, however, freedom is an empty and cold educational aim. When we have many more good schools . . . we will understand what a limited goal it was."

Watching the coalitions of opponents and supporters of "open education" form in our small Vermont town as the desks disappear from the rooms and "the place begins to look like the Salvation Army" (in the words of one horrified old resident), I wonder how the inevitable conflicts were handled in the early days in Leicestershire. I was always troubled by Featherstone's reluctance to discuss the politics of British school reform. Did they tell the skeptical burghers that nothing was really changing, that they shared the same goals but knew how to arrive at them more efficiently? Or did they confess that the changes in method grew out of fundamentally different assumptions about society and human nature, and that there was no telling where it might lead once schools came to be run by these new values? Or were the professionals autonomous enough from the townspeople, as they are not in the U.S., to be able to carry on without saying anything?

For the time being I am content to argue that my approach is as consonant with certain deeply-held conservative values—independence, self-reliance, suspicion of authority—as it is with liberal values. But part of me knows that this is not the whole story and that the local school board will begin to wonder too. The political questions will have to be faced, and soon.

The I.Q. Argument

H. J. EYSENCK

The Library Press, $5.95

AMEDEO F. D'ADAMO, JR.

The Elizabethans were a small people compared to present-day Englishmen. This is attested to by the costumes and armor which abound in British museums. The small stature, however, was in no way indicative of a similar size in intellect, for the British created a remarkable empire and an equally remarkable culture. Since there is no clear selection pressure for tallness it is apparent then that the change in this characteristic must be due to the influence of altered ecological factors on the expression of a pre-existing gene pool.

Professor H. J. Eysenck, of the Institute of Psychiatry in the Maudesly Hospital, London, has written a popularized restatement of Jensen's theory of the genetic basis for the lower IQ performances of American Negroes compared to whites. It is regrettable that he has not been led to caution by the evidence at hand in British museums that a profound phenotypic change can occur in a population. In his newly-published book, "The I.Q. Argument," Professor Eysenck restates the conclusion that of the individual differences in intelligence, 80% of the variance is attributable to genetic factors. To eliminate the role of environmental deprivation, he relies on comparisons of racial groups, equating, for example, the environmental deprivation

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of the Indian with that of the Negro.

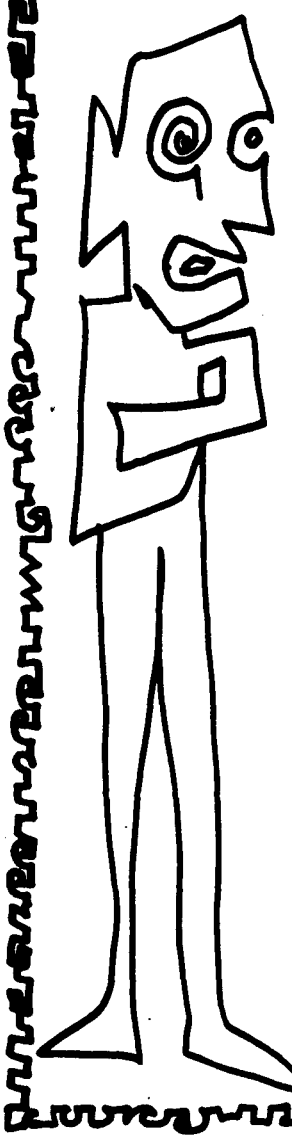
One cannot quarrel with the test results; certainly too many studies have shown that populations of American blacks do indeed score lower on abstract reasoning tests than white groups do. Other measures of intellectual performance: success in industry, science, the arts, although subject to less precision because of other external and innate psychological factors, support this conclusion. The theory that there is a genetic component for intelligence is not only tenable from a biological standpoint, but indeed, if there is any neurobiological basis for intelligence, this component must exist and must be measurable. Saying this, however, does not mean that the correct explanation for the differences observed in the groups under examination has been elucidated or that the present data represent a fair test of that thesis.

The major objection to Professor Eysenck's work is that he is simply out of touch with the more recent anthropological thinking, has little understanding of the implication of genetics and neurobiology, and disregards the basic tenets of the very science he maintains he is using.

In any science, in order for conclusions to be drawn, one must be certain that what is being compared is indeed comparable. Professor Eysenck is content to use the term "races." Although careful to point out that there are more than the classical five population groups, his thinking is still limited to the concept of "race." Modern anthropologists and biologists when talking about population groups use the term "ecological population." This broader but more precisely delineating term is critical to this examination and discussion of the Jensen thesis. It encompasses not only the genotypic and phenotypic characteristics of a population, but also the inquiry into the effect of every aspect of the surroundings, both biotic and abiotic, on these characteristics.

Professor Eysenck may argue that he has taken these into account in his interpretation since they sound like the classical hereditary and environmental components of his discussion. In point of fact however, he has not; some examples will suffice to show that indeed he may actually be comparing dissimilar ecological populations.

Eysenck, himself, points out that the phenotypic expression of wings in fruitflies and the coat color of rabbits is radically altered by changes in the external environment. More to the point are the influences on gene expression caused by the intrauterine environment: 1) In analyzing the causes of variation of the birth weight of the newborn, the genetist Penrose has concluded that only 38% of the variation was attributable to maternal fetal genotype. Maternal environment such as health and nutrition during pregnancy was responsible for 32% of the variation and intrauterine fetal environment 30%. Thus genotype is a significant but not overriding component of this aspect of gene expression. 2) The geneticists, McLaren and Michie have shown that the uterine environment has a profound influence



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on a simple, genetically determined characteristic such as the number of vertebrae in the spinal column. 3) Closer to our argument, it has been shown that of children born to mothers over thirty-five years old, 10% have some neurological disability. This figure is 500% more than that of children from younger mothers, again indicating that the uterine environment is a critical factor in gene expression. We do not know the relative proportion of blacks and white children born to women over thirty-five in the samples tested. Yet if we are to make valid comparisons of ecologically similar populations such data must be taken into account. Further, how do the present statistics take into account the neurological damage suffered by the some 50,000 children in the New York City ghettos who have eaten lead paint chips? Or those who have kwashiokor because of low animal protein diets in Mississippi? 4) Finally, before definitive statements can be made, some weight must be given to the differences in infant mortality rates of black and white groups. There is no present reason to believe that the two-fold greater black infant mortality is due to genetic factors. The intrauterine environment and the early postnatal period may be very different for black children as compared to white children. One asks then, "Do the present statistics reflect our ability to save the life of the marginal black newborn although intrauterine and postuterine insults to the nervous system have occurred? Would such a circumstance skew the results of later intelligence testing?"

The statistics that Eysenck himself quotes suggests that dissimilar ecological populations are indeed being compared. The data show that black women have a statistically higher IQ than black men; in the white group the reverse is true. Since there is no reason to assume that the laws of genetics inheritance are any different for black or white women, it is apparent that factors other than genetic inheritance are being measured. In all of the above, I am not attempting to make it impossible for any statement ever to be made on racial differences in intellect and the role of genetic factors. Rather I am simply pointing out that any scientist never exhausts his examination of the possible alternatives to explain his data.

Professor Eysenck is too committed to his thesis. When explaining why the Irish in Ireland have an IQ of 80 (similar to the Southern black and lower than the Northern black) he concludes that the explanation is that the most intelligent Irishmen left for America during the famines. Reasonable enough! On the other hand, he feels that the higher IQ of the Northern black is due to a greater interbreeding with whites; but isn't it just as likely that the explanation is that the more intelligent black slaves escaped North? Thus the difference between Northern and Southern blacks has nothing to do with the infusion of white genes but is a result of the same mechanism used to explain the Irish data. Finally, the Irish data may have nothing at all to do with migratory patterns but could be reflective of later marriages and later child bearing by the Irish in the two different locales.

It is clear that this is not a careful, scientific, scholarly work written for fellow scientists. Professor Eysenck has written a work for public consumption in an attempt to influence public policy in education. In such a situation one would have hoped he would proceed more carefully and on better philosophical and scientific grounds than he has. The profound change that he desires in our present philosophy and funding are to be based on statements such as, "But until such a new theory is proposed, the old is the best we have (and certainly better than nothing)." No one would seriously propose to do away with attempts at compensatory education for the Irish on such a basis. Yet Professor Eysenck comments, relative to the American attempts ". . . one might in fact say that a great deal of money has been wasted, with very disappointing results."

It is not that Eysenck is lacking in kindness or sympathy for the plight of the black man. It is abundantly clear from his book that he has keen sensibilities in both regards. Rather, he has

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not taken into account all the variables of low IQ, poor education and the welfare cycle. He comments on the work of Professor R. Heber of Wisconsin in which Negro babies with an expected mean IQ of 80 were placed in a special environment, all day long, with trained female social workers. The children shot ahead; not only were their IQ's above 100 but the children became more verbal and more extroverted! Eysenck's comment on this experiment: "Such environment manipulation even if it should prove successful cannot of course be the answer; the cost is staggering, amounting to something like a million dollars a year, for just a hundred or so children." Yet this cost of ten thousand dollars per child would cover less than two years of the cost of that same child, grown and on welfare, with all the attendant social consequences.

This is the smaller issue; the larger issue is the right of the individual human to be helped to achieve his fullest human potential. Some years ago I concluded a talk on the biochemistry of the brain with the comment that further research might enable us to develop IQ levels of a thousand or more. One wag in the audience said that he could do it right then—simply by multiplying our present scale by ten. That, of course, is no solution. The solution is continued research with an open mind to help the individual human to become more human by the development of his intellect and of his special skills, so he can create and appreciate beauty and to value the humanness of his fellow men.

The Survival of Dogma

AVERY DULLES

Doubleday, $5.95

GEORGE MacRAE

Seeing this book on my table in the past few weeks, several friends have remarked that it ought to have a question mark in the title. The fact that it doesn't have is, I think, a key to the "style" of Avery Dulles' theologizing. He resists, consistently, the temptation to little flourishes of sensationalism like that. Yet his theological viewpoints offer a profound challenge to men of faith, to ecclesiastical authorities, and perhaps especially to other theologians, to get down to the business of hammering out a theology for the present and the future in the forges of sober philosophical, cultural, and exegetical thought. I hope the punctuational austerity of the title won't divert any potential readers, for this is an important and rewarding book.

It is a collection of a dozen essays, all but two of which have appeared in print in some form or other. But even the fairly assiduous reader will not have had ready access to them all, and thus the collected publication is a welcome one. It is welcome, too, on the grounds of the thematic unity of the collection. Four chapters are grouped under each of three headings, quite naturally and with considerably more cohesion and development than the author modestly claims in his brief introduction: faith and inquiry, teachers in the church, and the revision of

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dogma. The first section offers an understanding of faith for modern man against the background of the various concepts of faith that have dominated in Christian history, particularly the very limited concepts defined by the preoccupation with interconfessional polemics, concepts which one hopes belong only to the past. Here Fr. Dulles is led to offer numerous suggestions about a field of theology in which his competence is widely acknowledged, that of apologetics. These suggestions include an interesting and little known programmatic outline for a new apologetics based on hope.

The second section of the book deals mainly with doctrinal authority and magisterium in the church, inevitably with some repetition due to the disparate origin of the chapters. But the points made need repeating, for these essays offer an unequivocal challenge to the teaching authority of the church to realize in practice that authority does not of itself imply teaching competence. The "magisterium" must be understood in a sense that involves not not only designated authority but also the judgment of the community and the labor of the theologians. It is here that one of the most valuable aspects of Fr. Dulles' theological stance is apparent: he is a theologian of the church, interested in the church and deeply concerned for its fidelity to its calling. This does not imply, as it has seemed to in the work of many Catholic theologians of the past, a kind of apotheosis of the church. But perhaps more to the point today, neither does it imply a giving up of hope in the church, a sort of destructive de-institutionalization.

The most important section of the book, in my view, is the last, and I

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REVIEWERS

MARVIN HOFFMAN, formerly Director of the New York Teachers and Writers Collaborative, holds a Ph.D. in clinical psychology from Harvard.

AMEDEO F. D'ADAMO, JR., is a Professor of Biology at York College in New York City.

FATHER GEORGE MACRAE, S.J., is a member of the faculty of the School of Theology at Weston College, Massachusetts.

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should like to come to it by a somewhat indirect route. The author sets his whole work in the context of the contemporary resistance to change within the church as a failure to understand change in the context of history and the different phases of culture through which Christianity has already passed. In particular the terms "faith," "authority," and "dogma" have come to be conceived too statically and therefore are rejected by some and frozen in their static form by others. I should like to add two observations to this picture, neither of which is foreign to Fr. Dulles' thought though he does not emphasize them.

First, one of the major factors in the current crisis of identity on the part of Christendom is the explosion of the means of communication and the felt potential of both communications and information storage and retrieval in the immediate future. This factor is really unparalleled in history, and it may prove the greatest challenge to the adequate evolution of Christian theology for tomorrow, if not indeed for today. Secondly, and more tentatively, the anguish felt by many Christians, especially Catholics, in the face of such current changes as have taken place may be due less to the rate of change, whether conceived as too fast or too slow, than to the lack of uniformity in the rate of change in various areas of Christian thought and practice. I refer in particular to the "cultural lag" of dogmatic understanding over against other areas of theology. For example, the "official" church has mandated sweeping changes in the liturgy while reaffirming an entrenched position in dogmatic matters, the Eucharist, for instance, without which liturgical life is hollow. Also, the church has permitted, at first grudgingly, then with some positive encouragement, the application of modern hermeneutical methods to the inspired Scriptures, but it has continued to discourage any hermeneutics of the (non-inspired!) dogmatic affirmations of post-biblical times. It is precisely to the need for a hermeneutic of dogma that Fr. Dulles addresses himself in the last part of the book, which contains his very important Harvard Stillman lecture on "Dogma as an Ecumenical Problem" and a masterful essay on "The Hermeneutics of Dogmatic Statements," which lays down some wise concrete rules for distinguishing between "the truth of revelation and its time-bound formulations." The book is worth reading for this essay alone, and it should not be theologians only who read it. Fr. Dulles brings a note of hope to the survival of dogma; when the church and its thinkers take his program seriously, that hope will be well on the way to realization.

CORRESPONDENCE

(Continued from page 27)

one-year-to-life on a crime for which a white youth might have received two years' probation (so too might have a black youth in the District of Columbia and in most other jurisdictions). On the same page in another article it is reported that the shooting of George Jackson weighed heavily on a recent conference of Concered Clergy and Laymen and that its members could have agreed that George Jackson was killed because he was a black man. Three questions immediately arise: (1) Was there actually such agreement? (2) Might it not be more accurate to state that George Jackson was killed while attempting to escape? (3) Instead of shooting, how else should the prison guards have acted?

As you have indicated, it is imperative that parole procedures be examined and probably revised, but this can be done without pernicious conclusions.

MARSH CUNNINGHHAM

Subdivided Unity

Chicago, Ill.

To the Editors: When your contributors [July 23; Sept. 17] finally finish dividing God into male and female, will you kindly let me know which is the better half? M. THERESE SOUTHGATE, M.D.

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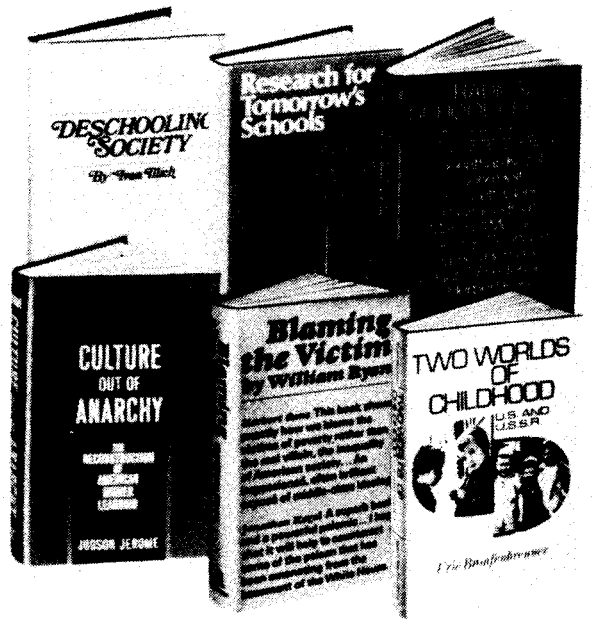

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